UTAH FEDERATION OF WOMEN'S CLUBS

(Continued from Page 1.)

received with the utmost courtesy and cordiality, and made to feel that the president of the state federation was at all times a welcome and an honored guest. There has been but one drawback to my unalloyed enjoyment of these visits to the clubs. I have wanted to become a member of all; not an honorary but an active member, the work in every case seemed so enticing.

If I have failed to do all that I should and I am as conscious as any of you can be that I have failed in some respects, it is not because I have not high ideals of what a president should be. May she who takes up the gavel when I lay it down be better fitted to reach these ideals.

At this convention which has just opened many important matters await your consideration and decision. Chief among these is the revision of the constitution and by-laws. The secretaries of the clubs in membership have been busy sending hither and yon announcements of amendments which their respective clubs intended to propose. They will all be brought before you. There are two whose adoption my experience of the past year leads me to urge: the extension of the term of office from one to two years, and the change of the time of the annual meeting from May to October.

The former has been strongly urged by the general federation on all the state federations. When the election of officers occurs biennially every alternate annual convention can be devoted entirely to the presentation of topics and their discussion. It would seem that two years are none too long for a competent officer to serve, though it is justly said that it is too long for an incompetent one. The great advantage of holding our annual meeting in October would be that it would not occur so near the meeting of the general federation. As has been said, we are now entitled to be represented by one president and four other delegates. It would be difficult to find five women who, at a week's notice, would be prepared mentally, physically, or financially, either without in their attire, or within in their souls, to start off to the ends of the country. Half a year is none too long a notice, and provision might be made empowering the board of directors to choose a delegate in case one of those elected cannot go.

The Colorado federation meets in October and elects its officers biennially. Would it not be well for Utah to follow her example? It would make a yearly interchange of courtesies possible, they coming to us one year, we going to them the next.

I earnestly ask the co-operation of every woman present to make this meeting a success. There is so much to be accomplished that we must work rapidly though not hastily. Consider each question brought up thoughtfully and thoroughly but make your arguments to the point and do not waste time in aimless discussion. The board of directors voted in January to limit the reports of clubs to three minutes and the papers to 20. The chair would gladly have been relieved from the duties of time-keeper, but they were forced upon her and she will try to perform them faithfully. Will you not make the duty easier by not exceeding the limits imposed?

One more thing I would ask of you, to be exactly punctual to all sessions. As far as possible they will begin on the stroke of the hour, and you will surely show to the speakers the courtesy of being present when they begin. We all know from experience how annoying it is to be interrupted. Let us in the matter of punctuality set an example to the community.

In this as in all things, I would ask of you that most admirable of all qualities, loyalty, without which no love is enduring, no friendship is worth the name. Not that loyalty which says of my friend, "She has no faults," but that which says: "She may have faults, but those very faults are dear to me. I love her and will help her to overcome them, knowing that she in her turn will help me." In this spirit of loyalty let us meet on "this grand occasion of togetherness," with the will to make our federation all that is good and noble, bearing gently with each other's faults, for we love one another.

The remainder of the morning was devoted to the business routine of the Federation, after which the meeting adjourned until 2 p. m.

Delegates to the Convention.

Literary club—Miss McCornick.
Cleofan—Mrs. Blanche Lee.
Woman's club—Mrs. A. V. Taylor.
Inquirer—Mrs. T. R. Eaton.
U. W. P. C.—Dr. O. Curtiss.
Reviewers—Mrs. Anna C. Plummer.
Aglaia—Mrs. Corlew Young, for Mrs. James Marshall.
La Coterie—Miss Schansenbach.
Ogden Historical club—Mrs. Bichsel.
Home Culture club—Mrs. Hendershot.
S. B. L., Coalville—No delegate.
Woman's Athenaeum—Elizabeth W. Snyder.
Sorosis—Mrs. Nettie King.
W. C., of Provo—Mrs. Bonham.
Springville Woman's club—Mrs. Katherine Dougall.
Authors' club—Mrs. May B. Talmage.
Reapers—Mrs. Annie S. Hyde.

Afternoon Session.

The afternoon session was called to order by Mrs. Martha Jennings at 2 o'clock, the first half hour being devoted to the reading of reports of different clubs and all were of an encouraging nature.

METHODS IN THE STUDY OF EDUCATION.

The reading of papers was then in order, and Mrs. Hurst, of the Aglaia, Ogden, had for her theme "Methods for the Study of Education," and she handled it ably. The whole system of education was briefly reviewed and valuable suggestions made for betterment.

In the discussion which followed by members of the convention, the high school was condemned as being inadequate, both on account of poor ventilation and its size for the purpose for which it is used, and a plea made for a more suitable building.

MRS. CORAY'S PAPER.

The next paper was on "The Evolution of the Model Pupil," by Mrs. Lizzie H. Coray, of the University Century club, Provo, and was one of the features of the afternoon. The lady said:

How shall we order the child and how shall we do unto him? In the consideration of such practical subjects as are the educational topics selected for this meeting it will be necessary for us to come down—or up—which depends on one's own point of view from the realms of fancy to the plane of fact and look at the problems of education, which are assuredly the problems of life, equally in the face. We look today for special and practical help in the solution of some of these problems.

The manner in which these subjects shall be handled will determine largely whether we shall be able to glean from them such truths as shall furnish that help. And it is because I believe every real mother as well as every earnest, faithful teacher—and I may say every woman interested in the uplifting of humanity, has in her heart this question, "How shall we order the child, and how shall we do unto him?" that I have chosen to treat the subject as I have—trying only to place before you some ideas which may be helpful in developing true moral character in the men and women of the future.

How, when and where moral training or instruction shall be given is certainly a vital question. It is a question which has been discussed with more or less animation and, strange as it may seem, animosity also for many years. But the idea that such instruction shall be relegated to the church, the Sunday school, or even the home, alone, is long since an exploded one and educators the world over from the time of Pestolozzi to the present day have agreed that for the development of manhood and womanhood of which the nation shall be proud, moral education shall go hand in hand with mental discipline and physical growth. That this threefold education neither begins nor ends with the schoolroom is a fact not to be disregarded. Froebel says, "The development and cultivation of man to attain his destiny, to fulfill his vocation, is a perpetual, uninterruptedly, continuous, unseparated whole, always rising from one stage to another." But that the years spent by the average child in the schoolroom comprise the most impressionable period of his life is equally true. If we concede this to be the case we must agree that the training which he receives during this time is to be the great factor for good or ill in his future life.

"The one comprehensive end of education is to prepare man to fulfill the purposes of human existence. These purposes include the perfection of man's nature for his own highest well-being and happiness and his preparation for the right discharge of all the obligations and duties which spring from his relations to his fellows to society, to the state and to God. It will be readily seen that such a purpose is not subserved by the cultivation of man's intellect alone; neither is the desired end reached by the perfect physical development added thereto. In his "Leonard and Gertrude," Pestalozzi makes Gertrude say, "It is all well and good for them to learn something, but the really important thing is for them to be something."

First of all, however, let me say that I believe didactic teaching of morals to be the least helpful of all means available in the development of character. And much as people deplore the fact that so few states boast laws compelling teachers to give this instruction, I maintain that the law alone can do nothing to effect the desired condition, except, perhaps, to state that moral instruction shall be given and to assign to it a definite place and time on the daily programme. First of all influences of the school-room and out-weighing all other things by one-half, comes the teacher's personality; next the organization of school life; next and very important, to the indirect ethical culture which comes through literature and history, and last of all, employed with varying and doubtful results, didactic moral instruction.

The whole problem of moral education involves the recognition of three great truths. 1—That this world is a world of law and order, not a world of chance or accident. 2—That all the ends of rational life can be obtained only by free obedience to this law and order. 3—That we owe such obedience. The development in the child of the thought that he is a part of this system—that his nature is not opposed to it or antagonistic to it, is the development of his moral nature.

The schoolroom, with its surroundings furnishes ample means—indirectly as well as directly, for the inculcation of this thought. Every school with its attendant environment is a republic in miniature, in which each individual must do his share toward the common good, knowing always that the rights and privileges which he enjoys depend largely on the duties which he fulfills to others. He must feel and he will feel that "No man liveth unto himself." The discipline of the school—the form of government here found—democratic or autocratic—must determine to a very great degree the kind of citizen which shall be evolved. I do not by this assertion mean that the school is wholly responsible for the child's moral character, but I do believe that the government in which and of which the child feels himself a part will tend to foster in him a high respect for law and will furnish ideal training for a future citizen of the greatest republic in existence, whereas that in which fear or physical superiority are the governing powers will, in time, dwarf self respect and with that respect for all law.

Like our ancient and honorable forefathers, I claim the right to lay the blame for this statement on the opposite sex. Professor Grimm says: "All forms of government found in the state may exist in the school, and the effect upon the character of the governed is parallel. When a school is governed by mere brute force, the weaker children are frightened into an abject submission which progressively annihilates will and reason in them. Children so trained are utterly unfitted to become citizens of a free republic. They tend to become the men and women who follow the cry in religion and politics. They are incapable of an independent opinion, and voluntary obedience to personal conviction. The stronger children, on the contrary, those who have in them the best possibilities of manhood and womanhood, tend to become rebels. They may obey while a superior force dominates them, but their obedience is irrational and as soon as the force is removed they incline to react against it and go to the opposite extreme.

There seems to be but one way, then, to bring about the desired result—self-government—and that is by developing the personality in the child, and appealing to that through the highest incentives which lie within reach. The one thing to be kept constantly in mind is that order in the school-room is never an end in itself, but only a means to an end.

The routine of school life, the mere working of what may be called the school machinery, does much to foster in the pupil habits of order, neatness and promptness. The assembling together of a large number of people on terms of equality and even friendship, is in itself an admirable lesson in true democracy and gives countless opportunities for the exercise of such virtues as kindness, unselfishness and, in its broad sense, charity.

I have spoken thus at some length on the question of school organization, having especial reference to government and discipline, first because of the ethical importance of the subject, and, too, because a thorough knowledge of the theories of the best educators on this point is not only desirable, but essential, so that if the United Women's clubs of the country are to take up systematically a study of education and educational conditions, they may look at these things from an educator's standpoint.

I wish now before considering how each study taken up in the school-room may become a means of moral instruction, to speak of what must always be counted the first and greatest factor in all education—the teacher. How much depends upon her personal character; how deep is the impression made by her upon the plastic mind of the child, and what is to be the effect of this impression upon the child's nature, it is impossible to estimate. The personality of the teacher is the chief factor of moral influence in school life. Put a great, sound, whole-souled nature at the head of a school and everything else may almost be taken for granted. She can accomplish all purposes by drawing close to herself those pupils who make the public opinion of the school, and these in turn she can win to fine and noble views only by the effect of her own personality. It is the ultimate source of power, the central organ which sends out its life-giving currents through the whole organism.

"Thou must be true thyself,
If thou the truth would'st teach,
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

The study of science in all its forms and in all departments from the kindergarten to the university is especially adapted to the teaching of the virtues of truth and accuracy, if the latter may be classed as a virtue, and I think it may.

The slightest variation from discovered facts means a deviation from truth. The writing out of what appears to be the most unimportant observation will do much toward correcting carelessness of expression and inaccuracy of statement where absolute truth is of such profound importance. All great scientists have been haunted by a high ideal of truth, and a gleam of that ideal, however faint, may be made to shed its light even into the school-room.

The study is of great value in the teaching of such virtues as patriotism, moral courage, heroism and self-sacrifice. The great and glorious of all ages come back to us in almost ideal form—the good so far outweighs the bad—and serving as models to the young, arouse in them an enthusiastic admiration, a passionate discipleship. How can their examples fail to inspire, to ennoble, to awaken emulation? History has also another distinct value—the training of the moral judgment. Real historical characters are not all noble nor good, and while one may furnish a subject for emulation, another may be an example to be avoided. This sense of moral discrimination is aroused at a very early age and upon the correct training of it alone depends much in the future life of the individual. History is largely instrumental in developing in the child the relation of man to man in all stages of the world's growth. The personality of the individual child must be brought into sympathetic relation with the men and women behind historic deeds and artistic expressions of life. In the teaching of the history of the Revolution if children can be made to share the thoughts of Washington—or better, if they can feel as a common soldier felt during that terrible winter at Valley Forge, they will realize that the deeds of which they read were after all done by human beings like ourselves.

Music, in spite of all that has been said or may be said about its being merely a sensuous stimulent, is of high moral value in the school room. It tends to unite all parts of this small community in harmony, bringing at least in posture and occupation each individual in accord with all others. While it is stimulating the emotions, the awakenig of all moral faculties is dependent more or less upon the stimuli furnished to the emotions.

But it is pre-eminently the study of literature to which we must turn for the best material to be used in the cultivation of the moral nature. There is a legend which tells of two spirits, the one a demon the other an angel, that accompany every human being through life and walk invisibly at his side, the one represents our bad self the other our better self. The moral service which the best literature renders us is to make the invisible angel visible.

By all these means—by the culture of the intellect, the taste and the feelings, by his daily dealings with the young, in work and play—the teacher helps to create in them certain moral habits. Why then should not these habits suffice? What need is there for specific moral instruction and what is the relation of moral instruction to the habits thus engendered? The function of moral instruction is to clinch the habits. The function of moral instruction is to explicate in clear statements fit to be grasped by the intellect the laws of duty which underlie the habits. The value of such intellectual statements is that they give a rational underpinning to moral practices, and further that they permit the moral rules to be applied to new cases not heretofore brought within the scope of habit. This instruction, when given in the form of didactic talk is, as I have said, of doubtful benefit—at least its success has never yet been demonstrated. When it is conveyed to the mind of the child through the medium of literature adapted for that purpose it is likely to be profoundly beneficial.

Nothing written for this purpose has ever approached in moral effect nor ennobling and refining influence the German fairy tales—the Marchen. They are as new today as they were when the race was in its infancy. Filled with beautiful myths of the real childhood of man they appeal especially to children. Stripped of their superstitions, and having eliminated from them those parts which changing conditions have made immoral today, they furnish more effectual, because more acceptable, moral teaching than any one source. Embodied in a charming story, filled often with the most beautiful descriptions, we find some great moral lesson which, without comment or explanation, lodges itself in the mind of the child, to remain for ever there. A child may have had impressed upon it in many ways the necessity of implicit obedience to its parents, yet there is nothing which impresses that duty more clearly than the story so dear to every child heart of "Little Red Riding Hood." If fairy stories are to be used with good effect, however, they must be talked to the children, not read. Here as elsewhere the ability to teach, very little depends on the ability to know a great deal.

Although nothing in our modern literature has reached so high a point of ethical value some of the writings for children of our present day writers, notably Field and Riley, come nearer to them in effect than is evident superficially, while Longfellow's Hiawatha is more akin to them in form.

It has been said that their chief attraction is due to their representing the child as living in brotherly fellowship with nature and all creatures. Trees, flowers, animals wild and tame, and even the stars are represented as the comrades of children. The value of the Marchen is that they stimulate the imagination, that they reflect the unbroken communion of human life with life universal as in beasts, fishes, trees and flowers and that incidentally—but all the more powerfully on that account—they quicken the moral sentiment. "Let us avail ourselves freely of the treasures thus placed at our disposal. Let us welcome the fairy story into our primary course of moral instruction that with its gentle bands woven of morning mist and morning glory it may help to lead our children into the bright realms of the ideal."

I have divided the literature especially adapted into three groups—the fairy story preferably those embodying German myths, the fable, a judicious selection only, and stories from the Hebrew, Greek and classics. The reason which assigns to the fairy story the first place, is a purely pedagogical one. By so placing them we have a logical and progressive order—first stories which introduce the moral incidentally only—then those which bring out the moral separately with nothing to distract attention from it—then those which teach a large number of lessons in one—thus requiring more extended and advanced thought. The reason for this arrangement is obvious.

Much might be said in regard to the methods to be employed in teaching morals by these means, but time will not permit. Valuable suggestions will be found in the writings of the authors referred to first. And a careful study of the vital principles which has kept alive through all these centuries the literature to which I have called your attention will suggest the practical uses.

The education of the future must be based on character building. It must center all the energies on making a broad, tolerant, liberal, justice-loving, pure and honest manhood and womanhood. Intellectual training, industrial and physical development will fit in the perfect educational arch, but ethical culture must be the foundation upon which an enduring civilization is built. We must bring forth a new manhood and womanhood in which the most divine thoughts which have emanated from the noblest of earth's prophets, seers and poets will exert an all-controlling influence. Could we have such teaching for a few generations, we would have a transformed civilization; for instead of the few chosen souls, the multitude would walk upon the royal road of light. The windows of the soul which look toward the throne of life, would no longer be darkened; and humanity by seeing this light would be lifted from its present level to an altitude where the million might gain the vantage ground from which the luminous few have voiced divine truth; where the ideal which haunts every noble life might be realized.

BY MRS. M'VICKER.

Mrs. Emma J. McVicker of the Cleofan, followed in an interesting talk on the evolution of the model pupil in which she said: "A knowledge of childhood is necessary to a knowledge of all the 'ologies. Many things are gained by cultivating the study of nature, only through works of creation can the child understand the creator. A child's first instinct is to build, next comes the plastic instinct, he instinctively desires to mold, and if allowed free play his creative powers will bring out many beautiful results. All children are sensitive to music and rhythm.

The greatest principle of development is self activity. The development of the child corresponds to the development of the race. The child takes care of that himself, putting himself through a course of gymnastics from childhood to manhood.

The kindergarten is the only system which enables the child to develop along all lines. The system has proven such a success that the kindergarten idea will soon be carried out in the lower grades of the public schools.

Evening Session.

Over 600 ladies, with a fair sprinkling of men, attended the evening session and the four visiting ladies who delivered addresses were received most enthusiastically and were given the closest attention. The principal addresses were made by Mrs. Ellen M. Henrotin, the president of the General Federation, and by Mrs. Platt, the president of the Denver Women's club.

MRS. HENROTIN'S ADDRESS.

After an organ selection by Professor Radcliffe, Mrs. Jennings introduced Mrs. Henrotin, who commenced her address by stating that she was usually accustomed to speak only to ladies and that it gave her additional pleasure to include the gentlemen among her hearers, as this presence indicated that the gentlemen of Salt Lake City were most devoted to the women's cause. She cited three instances that had come within her personal experience where prominent men had made most pertinent public statements in regard to this cause. One of them was a remark by Cardinal Gibbons before a meeting of clergymen in France that the labor movement and the movement for the advancement of women must go hand in hand, and that as soon as that fact was recognized the solution of the two problems would be reached. Another was a statement by Prince Bismarck that if the great government of Germany were to survive, the women of the land must become interested in politics. The speaker also repeated a public utterance of one of the great labor leaders of this country to the effect that now that the women were learning organization the labor question would soon be settled. Mrs. Henrotin then reviewed the history of women's organization and the incidents which lead to the formation of the present federation. She said that as woman was naturally adapted to the most inagressive methods, she chose education as her first step, and that the development had reached a point now that there was no women's club in America where education, politics and religion could not be discussed freely. Soon after the educational feature was well advanced the department clubs commenced to be formed and many instances were cited, particularly among the department clubs of Chicago and those in Minnesota, showing the good they had accomplished. Federation, which is the principle of modern civilization, naturally followed local and state organization, and the National Federation, which commenced with 30 clubs, now had a membership of 500 clubs. The speaker declared that the federation in its liberty and freedom was the greatest example of organization that the world had ever seen. The women of Utah were second only to those of Maine in embracing the federation principle. Mrs. Henrotin gave several amusing incidents that had followed the department club work, among them being the town and village improvement associations, where the women of these clubs taught the school children to become interested in this work. She told of one little girl who reported to her local association that she had not been able to accomplish much herself, but she had induced her brother to cut the grass in their yard, and a small boy reported that all he had been able to do was to stop every man he met and ask him not to spit on the sidewalks.

One of the advantages of club life and federation which Mrs. Henrotin pointed out was that it produced a strong, healthy social life and spirit of true fellowship which is not to be found in what is ordinarily known as society. It produced a democracy among women which nothing else could accomplish. The Women's Federation had no one leader, for hundreds of women were coming into the movement daily and were giving their hearts to the work and each would thus lead the other. Mrs. Henrotin closed her address by urging her hearers to maintain the spirit of organization at all times, saying, "Organization is order, and order is God." During her address she was frequently applauded, and at its close her hearers showed their hearty appreciation of the instruction and entertainment she had given them.

Mrs. Thatcher, the president of the Colorado Federation, then read an address in which she extended greetings and congratulations to the women of Utah, and after reviewing the work that women had accomplished in her own state she extended a cordial invitation to all present to attend the coming sessions of the Federation in Denver.

MRS. GALE.

Mrs. Gale, the vice-president of the Colorado Federation, made a most amusing address in which there were many good-natured references to the work of the organization and the persons connected with it. She apologized for not speaking at great length by saying that as Mrs. Henrotin had reviewed the work of the national federation, and Mrs. Thatcher has exhausted the subject of the Colorado federation, and as Mrs. Platt, who was to follow her, would talk of everything under the sun, there was nothing left for her to say. Her remarks related largely to the work of western women in general as compared with that of their sisters east of the Mississippi. She expressed the greatest pride in the work accomplished by western women, particularly those of Colorado and Utah.

MRS. PLATT.

After another organ selection by Professor Radcliffe, Mrs. Platt, the president of the Denver Woman's club, delivered the closing address of the evening and the number of bright, amusing stories that she told in connection with her remarks were appreciated by the audience. Her speech was not confined entirely to the subject of woman, but she had much to say on the subject of man, among other things that she wished to see the day come when man could be taken into women's clubs, but she was afraid that there was only one way to do this and that was like the story of the New York flats where cruel hearted landlords, no matter how badly they may want to see their property rented, make the iron-clad provision that no children shall be admitted. A little girl, whose parents had made many unsuccessful attempts to rent a flat and had always been refused on account of their child, finally saw another little girl leaning out of the window of one of these flats and in her amazement she asked her how she ever got in there. The other little one replied that she was "borned" in there.

Mrs. Platt denied the existence of such a being as the "new woman" and said that the only thing new about her was her club life and organization and the good she had accomplished by taking her proper place in life. Man need not fear that woman would outstrip him in the race as he had such a long start before woman commenced. Mrs. Platt argued that woman's work in the world for the advancement of her own sex and the relief of distressed humanity could not destroy her sphere in the home and she urged her hearers to regard home life in the same light that any good man would regard it.

She dwelt at length upon the spirit of fellowship which club life and organization produced among women. Mrs. Platt's remarks drew forth continued applause at the close and her hearers desisted only after she arose and told them that unless they did so she would tell them another story.

The federation meets again this morning.

MINING IN MEXICO.

PRIMITIVE METHODS IN THE WILDS OF SIERRA MADRES.

How the Miners Get the Ore From the Bowels of the Great Mountains—Opening Old Spanish Workings—Risky Work.

Special Correspondence of the Globe-Democrat.

Batopilas, Mexico.—The science of mining in the isolated camps of that vast mountainous region of Mexico known as the Sierra Madre has not attained, as may be readily supposed, that degree of perfection which distinguishes the work of the modern miner in less remote and more accessible regions. In these wild parts the ingenuity of man is taxed to the extreme limits to supply the deficiencies and correct the vagaries of mother nature on the one hand and to mold the conditions which surround him into some available form on the other. The work is not only arduous and difficult, but is often risky and fails in many cases to reward the hard and deserving efforts bestowed upon it. The difficulties which beset the adventuresome miner who has descended into the wastes and depths of the great range in search of the precious metals which are known to abound there are numerous and varied. Nothing but the most untiring perseverance and a courage never failing will bring the miner in the Sierra Madre success. These conditions, which are so necessary to success everywhere, are simply indispensable here.

When peace seemed to have returned to Mexico to stay and confidence in the future of that country was restored, the Old World capitalists, and, later on, the Americans, sent agents into the country to look up good chances for investment. Mexico, being essentially a mining country, these investments were principally made in old mines of good standing or new prospects full of promise. This infusion of foreign capital, with its concomitant of outside faith, energy and intelligence, caused the revival of the great mining industry in the Sierra, which had laid dormant for a long term of years. To most of the new-comers the field was a disheartening revelation, and the properties changed hands several times before getting into active and profitable operation. Experience, however, and those staying powers which are peculiar to the Anglo-Saxon races, overcame all difficulties, and the practicability of mining in the Sierra Madre to a profit was satisfactorily demonstrated. Many of the old methods had to be retained; others were modified or improved upon, and such machinery as could be made available was introduced and applied.

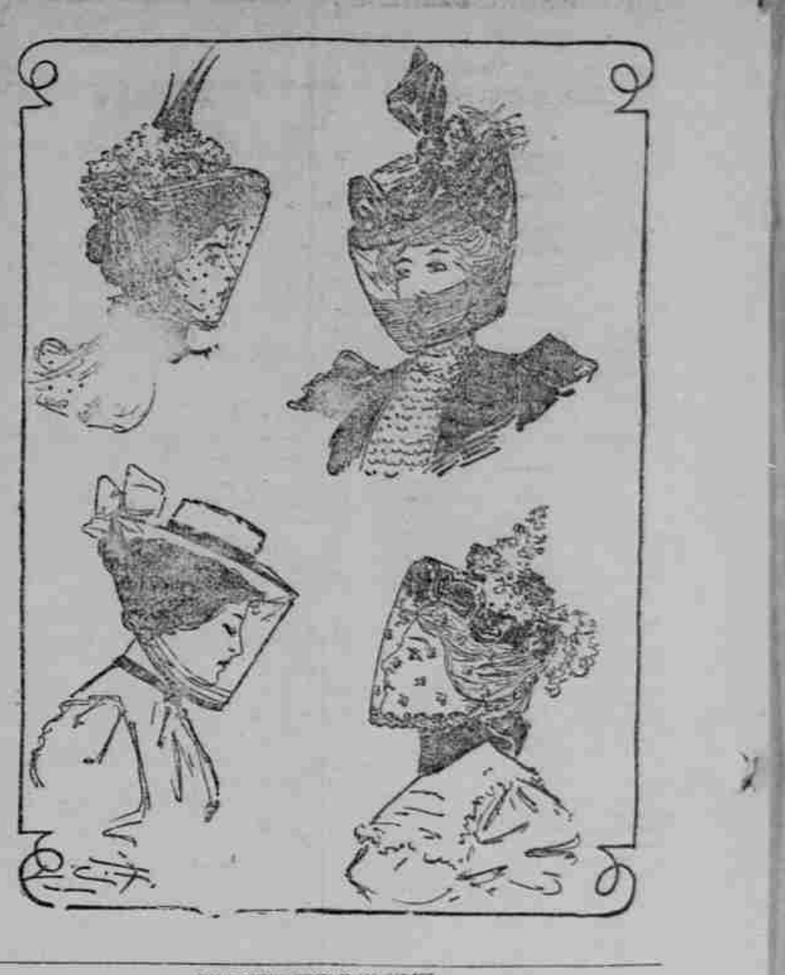
Let us look in upon this work and observe the manner in which it is conducted. It is 6 o'clock in the morning, and the night shift is just coming out of the mine. They are a grimy and sweaty set of men, and they blink their eyes as they emerge from the dark tunnels into the light of day. There is a sullen look about the most of these underground workers—a standing protest, no doubt, against the great hardships of their calling. They are stark naked except for a breech clout. Some wear a handkerchief around their head to keep the dust and grit from their hair. On their feet they wear the regulation "guarache," a sandal made of a piece of sole leather, which is fastened about the ankles with leather thongs. As they come out of the mine they take their sandals off and hold them in view. They come out single. The floor-keeper stands at the mouth of the tunnel and searches each one as he passes out. The man in hand is made to stand on two blocks of wood set wide apart and a thorough search of his body is made. The mouth is opened or the man is made to talk so that he may not carry off any silver in its cavity. His "guaraches" are slapped together and critically examined. The handkerchief on his head is removed and the fingers run through the hair. A nod of the head of the searcher notifies the miner that the examination has been completed, and he hies himself away to wash and put on his clothes. No one who works in the mine escapes the ordeal except the time-keepers and higher class of employees. Those who are subjected to it have become calloused or indifferent and offer no objection to the operation. The Mexican miner, or "operario," as he is called, to distinguish him from the unskilled laborers or "peons," holds it as his creed that the earth was made by God, and that that which is inside of it belongs to the first man who finds it. This belief relieves him of any moral scruples against the theft of silver or gold in a mine. And while he may be perfectly honest in every other act of his life, he will steal metal wherever he has an opportunity and never feel the weight of it upon his conscience, whether the amount be an ounce or a ton. This explains the necessity for a close search whenever he leaves the mine, which is only allowed him at the end of his shift. Punishment is of no avail, and as good miners are scarce in Mexico, a lengthy imprisonment would work a greater injury to the mine owner than the delinquent miner himself. For this reason they are never punished for the offense.

As the night shift departs the day shift straggles in. They leave their clothes in charge of the "montepiero," a man whom they all contribute to pay for taking care of their clothes. These clothes, by the way, are in most cases scant enough, but it is not unusual to see a barefooted Mexican with a $30 hat upon his head. They take great pride in possessing one of those broad-brimmed, tall-crowned monstrosities, profusely covered with gold or silver braid. This hat, as a rule, passes its best days in a pawn shop, but it comes out periodically and is paraded by its proud owner for a few hours on Sunday, after which transient display it is returned to the obscurity of the pawnshop, where it resumes its collateral function on a basis of 12 per centum per month.

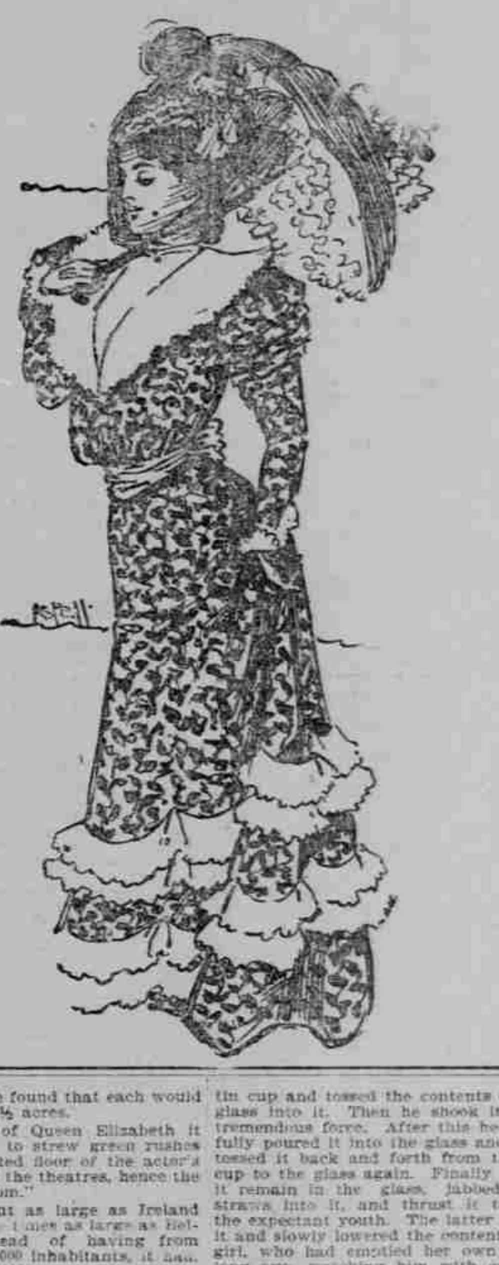
Each "parade" as it marches into the mines is furnished with the working implements, consisting of one set of one-inch octagon drills, ranging in length from one and a half to five feet, and two eight-pound striking hammers. The steel is even weighed to prevent stealing. They are also furnished with light in the shape of short sperm candles on miners' lamps filled with lard or coconut oil. A "parada" is composed of two men, a striker and drill holder, each by turns. They plunge into the darkness of the tunnel, holding the candle between their fingers in such a way as to guard the flame against the draft with the palm of the hand. They reach the crossing at which they must turn in order to get to the particular workings to which they have been detailed. They go up or down, as the case may be, on single pole ladders, into which notches are cut for the feet to rest upon. The spot is reached. The head miner has previously marked off the holes which they must drill. Down goes the steel with a clang from the shoulders of one, and the hammers are dropped by the other. The light is fixed in position, and the men sit down to smoke a cigarette. A hard day's work is before them, and there is no stopping after getting warmed up. Cigarette consumed, they rise slowly. There is no further excuse and work must commence. One of the men picks up the shortest drill and makes a few preliminary digs with the point to prevent it from slipping on the rock. He fixes it in position and holds it to receive the blow. The striker commences with two or three short blows until he gets his full swing, and then the regular, heavy strikes follow, with a free, swinging motion of both arms, to which he keeps time with a "heigh-ho," like sailors when pulling in a cable. The endurance and wind of the striker is truly marvelous. He has planted himself firm, his legs widely apart, and his motion, as he strikes, brings every muscle of the body into play. His body moves in unison with his arms, and the blow is delivered with all the force he can command. The perspiration pours down his copper-colored skin in streams and bathes him from head to foot, but still he strikes with undiminished vigor until it is time for his mate to relieve him. The time varies from one to two hours. The drill holder meantime revolves the drill every time the blow is delivered, to prevent it from sticking, and takes his chances of having his hands crushed to a jelly with wonderful equanimity. Accidents of this kind are very rare, as nothing human is truer to the mark than the blow of a Mexican striker. For drilling holes the men are paid by measurements, and the rate is such as to enable a "parada" to make from $6 to $8 per day. When the holes are finished, they are charged with black powder or dynamite and a fuse inserted with a highly explosive cap at the end. In this operation accidents are not infrequent. In fixing the cap at the end of the fuse they usually put it in their mouths so as to clinch the edges of the cap to the fuse, at the great risk of blowing their heads off. At other times in tamping the charge when in the hole they strike too hard, and cause a premature explosion, which either kills them outright or mutilates them for life. Sometimes it happens that the tamping bar, in scraping against the rock, strikes a spark, causing the ignition of the powder, with the same terrible results. These examples do not make them more careful. Prudence to them is much akin to fear, and they want to demonstrate that they are fearless by taking extraordinary risks. After the explosion is made, the peon's work commences. It is some time before the spot can be reached, owing to the smoke, but as soon as this has cleared off sufficiently the peons are sent in to carry off the debris. For this purpose they are provided with "surrones," sacks made of rawhides, which can hold about 100 pounds of rock. These they fill with their hands and load on their backs, where they are further held by a broad band, which presses against the forehead. By bending their backs the load is balanced, and their hands are free. With all their load they scud along the gallery levels, go up and down ladders with a freedom that is remarkable. The loads are taken to the nearest tunnel or level which has a track, and there dumped into the cars which are run to the outside. These peons are paid from 75c to $1 per day, according to the supply and demand. As a rule they are scarce, as are the miners. Their needs are few, and they do not care to work longer than the time necessary to supply them. Their diet is composed principally of corn "tortillas" and beans, with meat occasionally. Coffee is also a part of their diet when circumstances will permit.

A great number of the old mines have numerous and extensive workings of an irregular character, where it is not possible to communicate by rail with the surface; in others the nature of the mine itself causes the irregularity, such as the famous pocket mines of the Batopilas district, in the state of Chihuahua, where large deposits of silver may be found one day and no traces left on the next to follow up.

SOME STYLES IN VEILS.



THE NEW STYLE IN SILKS.



Gold For Shipment.

New York, May 26.—Lazard-Freres have taken $500,000 gold for shipment tomorrow to Europe. Of the amount only $240,000 is taken from the sub-treasury. The balance comes from San Francisco.

A Reverend Removed.

Springfield, O., May 26.—Rev. C. S. Walker, recently appointed United States army chaplain, has received orders to report at Fort Harrison, Mont.

It May Be So.

Washington, May 26.—Minister Terrell at Constantinople has informed the state department that the two murderers of Yussuf, the man killed while distributing American relief funds near Bitlis, Turkey, have been sentenced to 15 years' imprisonment at hard labor.

To Pay the Coupons.

Athens, May 26.—The government announces that it has deposited in the National bank £110,000 to pay the coupons falling due June 15 next.

BITS OF INFORMATION.

Vermont gained but 17,000 inhabitants from 1850 to 1890.

Fewer potatoes are now raised in New England than 50 years ago.

New Hampshire in 1890 had gained but 56,000 inhabitants in 40 years.

The value of the output from New England factories has quintupuled since 1850.

In Garrick's time when the weather was warm the men in the pit took off their coats and vests.

In all the capitals of Europe save London some theaters are kept up by government support.

Irish and French Canadians constitute 79 per cent of the foreign population in New England.

During the entre-acts of the Greek theaters boys sell dates, figs, bread and wine in the seats.

In 20 years the cultivated area of New England has diminished from 11,-150,000 acres to 10,740,000.

In the last 20 years the rural population in Maine, Vermont and Rhode Island has diminished.

Garrick tried to abolish prologues and epilogues, but the audiences of his day would not consent.

Bootmaking is carried on in New England to a degree that eclipses all European nations.

Greek and Roman architects placed earthen jugs in the walls of theaters to increase the resonance.

The annual output of grain in New England fell off from 1850 to 1890 from 525,000 tons to 470,000 tons.

The earliest American theaters were at New York and Annapolis, 1752; Albany, 1769; Baltimore, 1773.

Relatively to population no European country can vie with New England in respect to manufactures.

The urban population of New England more than doubled since 1870, while the rural population has stood still.

From 1850 to 1890 the average annual wages paid to operatives in the New England factories increased 91 per cent.

During the last 50 years there has been an increase of 35 per cent in the number of milch cows in New England.

General Wollop is the name of the secretary of the British National Society for the Prevention of Cruelty to Children.

Although Greece has an abundance of sea coast, most of the fish eaten are imported, the imports of fish averaging $700,000 yearly.

Don Cameron, of Pennsylvania, has given a horse valued at $15,000 to President Diaz, of Mexico. The freight charges were $600 in gold.

The annual output of the manufactures of Great Britain represent $115 per inhabitant; in New England it represents $319 per inhabitant.

In the last century the grave digger in Hamlet excited immense enthusiasm by pulling off, one after another, a couple of dozen waistcoats.

Large numbers of rural farms in northern New England, abandoned by Yankee farmers, have been occupied and reclaimed by French Canadians.

Nearly 70 round towers from 30 to 135 feet high, are found in various parts of Ireland. They are believed to have been used in the ceremonies of fire worship.

If the landed surface of the globe were divided and allotted in equal shares to each of its human inhabitants it would be found that each would get a plot of 23½ acres.

In the days of Queen Elizabeth it was customary to strew green rushes on the unoccupied floor of the actor's retiring room in the theatres, hence the term "green room."

Maine is about as large as Ireland and nearly three times as large as Belgium, yet instead of having from 5,000,000 to 7,000,000 inhabitants, it has, in 1890, only 661,000.

A Chicago woman says that Joseph's "coat of many colors" was violet, a combination of all colors. When it was dipped in blood it became purple, hence the designation "royal purple."

Manufacturing has tempted foreigners to settle in Massachusetts, Connecticut and Rhode Island to such an extent that half the population is composed of immigrants and their children.

The Tower of Babel at Babylon was composed of eight square towers, one upon the other, the pile being 670 feet high. Babylon was a square, 15 miles on each side, the walls being 87 feet thick and 370 feet high.

The wall of Severus, separating England from Scotland, was 36 miles long and protected by 21 forts. It was 20 feet high and 24 feet thick, and to the north was protected by a moat 40 feet wide and 20 feet deep.

The increased output of milk and butter in New England has been such in the last 50 years that, while the average value of farm products for the whole union is only $11 per acre, the average for New England is $14 per acre.

There are few immigrants in Greece, only 2 per cent of the population being foreign born. The country is not attractive to one who wants to make his own living. It does not produce enough of anything for its own consumption.

A French cyclist named Garaud, a plumber by trade, recently rode round the coping stone of a house in course of construction for a wager. The coping stone was barely two feet wide and was about 50 feet from the ground.

Selfishness.

Cleveland Plain Dealer: He was a medium sized youth in a white vest, a red brown hat and a pink necktie. He came into the drug store with a demure looking girl in a hat covered over with daisies and a short waist of seven colors.

"What'll you have, Mame?" said the youth in a hang-the-expense tone.

"I'll have lemon phosphate, please," replied the girl.

The youth turned to the white aproned attendant.

"Give the lady a lemon phosphate," he haughtily remarked, "and gimme a Roman punch."

"Yes, sir," said the attendant.

In a half minute the lemon phosphate was ready for the young lady's delectation. Then the attendant turned to the more serious part of the order. He whipped out a big glass, dropped an egg in it, added a little lemon, a dash of sherry, a spoonful of sugar, a bit of nutmeg, a lot of pounded ice and a generous supply of fizz from the faucet. Then he brought forth a long cap and tossed the contents of the glass into it. Then he shook it with tremendous force. After this he playfully poured it back into the glass and then tossed it back and forth from the cap to the glass again. Finally he let it remain in the glass, jabbed two straws into it, and thrust it toward the expectant youth. The latter seized it and slowly lowered the contents, the girl, who had emptied her own glass long ago, watching him with evident interest. When he had finally absorbed the liquid, he wiped his lips on a yellow band handkerchief, tossed down 15 cents, and remarked:

"Come on, if you're through, Mame," and haughtily stalked out.

THE MEDDER-LARK.

See the yaller-throated cherub,
Flittin' free as feathery foam,
From the tallest, rankest grasses,
From his flowery, bowery home;
See him pick the tallest fence-post,
Hear that melody of June—
That's the medder-lark a-singin',
An' his soul is in his tune.

See him give his wings a flicker,
See him flirt his tail 'an nod,
Now he's listenin' an' lookin'
To'ards the regions of his God.
Thar's another bird a-comin',
Hear him twitter out his life—
That's the medder-lark a-sparkin',
An' his sweetheart is his wife.

He's not edzackly purty,
An' his clo'es is kinder tame;
He don't make much pertensions,
But he gits thar jist the same.
Tho' he sings, an' flits, an' twitters,
Till he's fairly in distress,
You kin see his body's bustin'
With the things he can't express.

The medder-lark's an orator,
Without a touch of art;
The medder-lark's a poet, an'
He's got his lines by heart;
The medder-lark's a prophet,
With a message to transmit—
He's a songster an' a psalmist,
An' his music can't be writ.

He's an angel dressed in feathers,
He's an animated kiss.
If I could have one hope fulfilled,
My idee would be this:
Don't give us fame nor riches—
Don't give us anything,
But jist some friends an' medder-larks
An' never-endin' spring.
—Dan De Foe in "Sports Afield."

Coaching Him.

Washington Star: "Do you mean to say," exclaimed the man who was being pressed to become a candidate for office, "that my views on currency would not provoke opposition in my own party?"

"Not necessarily," was the reply. "You needn't bring them to the front. All we ask is that you forget your principles and remember your politics."

Eligible.

Washington Star: "An' wot has the new brother done, Weary, thet makes him eligerble to this organization?"

"He's all right, I tell you."

"But wot has he done?"

"I tell you wot's he's done. He's set fire to a soap factory and blowed up a bath house! That's wot he's done."